

THE CHRISTIAN CENTURY

Vol. XXX. February 20, 1913 Number 8

EDUCATION IN JAPAN

BY HERBERT L. WILLETT

UNDER BALKAN BAT-
TLE SMOKE

BY HAROLD L. SCOTT

THE FALLING BIRTH
RATE

BY MRS. IDA WITHERS HARRISON

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education.

The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for \$16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property.

To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than \$25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis.

Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry.

The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value.

The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

THE EDITORS' CORRESPONDENCE

This week we are impelled by the accumulating files of letters of congratulation to give over much of this "shop-talk page" to the messages of our friends. Meantime it is our earnest hope that many decisions will be made to support the Disciples' Publication Society. Our correspondence bearing directly upon this aspect of our common enterprise is not for publication, of course, except as extracts of letters may be used to correct a misunderstanding or to further illuminate our plans. We are receiving many encouraging letters, some subscriptions to the bonds, and some fine suggestions as to the organization of the Society. Two excellent suggestions have been received with respect to the constitution of membership in the Society. Both look in the same direction, but one is somewhat more precisely worked out than the other. Both look in the direction of making the Society thoroughly democratic and representative. Let all our readers read again the last paragraph in the standing announcement at the head of this page and bear in mind that the final form of the Disciples Publication Society has not yet been determined.

But bear this also in mind: that the immediate task is the capitalization of the enterprise. Sign the blank in the corner of this page and mail to us. Or simply write us indicating what amount of the bonds you will purchase on condition that \$25,000 is subscribed for.

The following letters have been received:

By G. W. WATSON, Lafayette, Ind.

It is my hope that the change to the Disciples Publication Society will make it

possible to give us an enlarged "Century" but not one changed in tone. Accept my best wishes for the new year.

By PROF. E. B. WAKEFIELD, Hiram, O.

I do want The Century to prosper.

By C. C. BUCKNER, Chicago.

I cannot quite see how the "Century" is to become the property of the brotherhood and representative by your announced change, but it does seem to me that it will belong to us more than any other paper. It will be ours just to the extent that we invest in it. I wish you success.

By A. H. SEYMOUR, Volga, S. D.

I offer hearty congratulations on the plans you are undertaking, and only regret that it is impracticable for me to give any material aid.

By O. C. BOLMAN, Pekin, Ill.

I congratulate you on the realization of your plans to make The Christian Century a brotherhood paper. I am glad to have fellowship with men who think even when they think thoughts that are not in harmony with my own. Lead on brethren in the great search for truth, for truth only will live.

By I. N. GRISSO, Indianapolis, Ind.

I am pleased to know that the Disciples are to have a brotherhood paper emphasizing the need of training leaders for leadership.

By N. M. RAGLAND, Fayetteville, Ark.

My dear Bro. Morrison: In my heart I

congratulate you and Dr. Willett on your efforts to place The Christian Century in the ownership and control of the Disciples, and wish you abundant success in this enterprise, which means so much to the cause we all love.

By EUGENE N. DUTY, Charleroi, Pa.

I am delighted to know of the contemplated change in The Christian Century to a brotherhood paper and feel that as such there is a much greater field of service open to you.

By WILLIS A. PARKER, Pomona College.

I have said nothing of the proposed change of ownership of the "Century." I am jealous for the future of the paper. If the change means that the program of the paper is to be changed, I am against it. The "Century" is the hope of our people. Without it I should despair of our movement—or else I should start some such protest against sectarianism as the "Century" now voices.

By E. B. BAGBY, Baltimore, Md.

I wish to express my appreciation of the energetic thought and fine literary quality of the "Century" editorials and wish you great success in your plan for a brotherhood paper.

By GEO. T. PURVES, Tucson, Ariz.

I rejoice in your forward movement and hope your fondest anticipations may be realized.

By RICHARD DICKINSON, Eureka, Ill.

Your letter with the announcement of the new project for the "Century" was received during my absence. The proposition is a large one for me to grasp at once, but on the whole, it looks to me to be favorable. The ideals expressed as to its ownership are certainly commendable. While the endowment or ownership by the brotherhood generally is good for a "middle of the road" institution, it looks to me that it might handicap a magazine whose mission it is to lead, but at that, it looks as though your plan would provide a sufficient barometer of public sentiment to be a safe guide in shaping future policies. As one who has had to look a pay roll in the face fifty-two times a year, I can imagine the feeling of relief in this direction which the proposed change would hold. With my best wishes for your continued success in the regime.

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name

Address

(Cut this out and mail)

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

The Menace of Missions

THE MISSIONARY SPIRIT rocked ancient Rome to its foundations. A Gibbon exhausts his genius to account for the transformation wrought by Christianity throughout the Empire. He balks at miracles, and affirms that conditions were favorable for the reception of the doctrines of the new faith. The early conquests are still the wonder of the world. To the authorities in those far off days Christianity was always a menace, a disturber, a revolutionist.

Back of the message were men of tremendous daring and enthusiasm. Life to them was the fulfillment of their mission. If that could be realized by dying they welcomed the scaffold as a boon. For the sake of the cross they risked all things, endured all, and gained all. But the stake on which all their triumphs hung was life. All preaching, all labors, all sacrifices, looked to the one end—the redemption of the world through the giving of themselves. Such men are always a menace to the ancient order.

The church needs men with that same spirit today. If in the pulpits the sacrificial message is sounded out there will be a response in the pews. If there is some large degree of abandonment of selfish interests in the pulpit there will be a corresponding abandonment in the pew. The pew is always a reflection of the pulpit; as the preacher thinks and feels so do his hearers. Every congregation is a photograph of the preacher's inner life, if he has been in the pulpit long enough to make deep impressions upon his people. If the preacher is morose he will have that type of congregation; if he is vivacious the congregation will grow in his likeness; if he is deeply doctrinal or spiritual in his preaching he will reap his reward in the response of the pew. If he is an ardent missionary advocate he will find his hearers warming with him, seeing as he sees, and desiring what he desires. We surely need the men in the pulpit to give us sight and sense to apprehend the greatness of the missionary enterprise, and its bearing in so many divers ways upon the life of a congregation.

Such men are a menace. For them we pay a great price. Congregations are disturbed and some would say annoyed by their presence. They have the gift of jolting us, we frequently hear it said, into doing things we have never done; they will never give us a breathing spell. So runs the dreary chiding. It is missions this year and a large offering; missions next year and a larger offering. O, when will this mission task cease to be laid upon us! It is the result, brethren, of having men to preach to you who have a large measure of the apostolic spirit. They are a menace to your ease. You as a miniature Rome are doing what the imperial empire did—you are facing a new condition in the world, and must go forward in accordance with its demands, or go down under it as it goes forward. The church can dismiss

that menace to its love of ease and call his successor at a larger salary, giving him to understand in the beginning that while Pastor A was a splendid man, and loved almost to limpsness by the congregation, he didn't know us, and rubbed the fur the wrong way at times.

The new preacher rubs everybody in the direction toward which all the powers of gravitation in the universe are pulling. He is not a menace, but there is always a possibility that after his initial grooming he will be so colorless about many issues that he will lull all into the sleep of the just under the mellifluous drippings of the sanctuary. He will labor for an offering that will not arouse anyone to praise or to blame. And a brilliant success will crown his efforts. He is not a menace, but he would be greater and stronger if he were. It is better for us all to close our labors in this world under the encomium, he did well, rather than he meant well. "He meant well," as a general rule is the fine phrase that covers our failures with a compliment.

And missions will ever be a menace to the churches until they treat that great cause fairly. Missions are never a menace to those who feel an interest. The generous do not shrink from the approach of the first Sunday in March. The real missionary spirits in every congregation look forward to the sunrise of that day. It is a day of reckoning with conscience, of fidelity to a great task and to the Captain of our salvation. On that day we are weighed in the balances. It will be to our shame if we are found wanting. There is no menace to the man who is bent on being as well disposed to the enterprise founded on the Great Commission as he is to his own pleasures, or to the man who boasts that he pays every debt he owes in this world, but who never figures that he owes a debt to the future, to the needy in all lands, which he never includes in the list that occasions his honest boast. It is easy to pay a debt of that kind; it ought to be as easy to pay the debts we owe for things eternal. It is well at the beginning of each year that men can say, "I am free from debt." It is well also if they can say, "I shall pay my debt to Christ this year in better ways than I have ever done; I shall pray more for the extension of his Kingdom; I shall labor to that end; I shall give of the increase of my substance; I shall give myself." And such payment of a debt always makes one the richer. It is God's way of having us all, unconsciously, perhaps, raise ourselves into immortality. It is on the same plane with that wisdom which sows the heathen land with devoted men and women that a harvest of Christian living may appear; the wisdom of losing life that it may be found; the wisdom of service in darkened lands that the darkness itself may break into glory.

E. B. B.

Social Survey

Eight Hour Day Movement in Britain

A resolution calling for an eight-hour day for all classes of workmen and workwomen was adopted by the Trades' Union congress at which more than 2,000,000 British working men and women are represented in London. The agitation for an eight-hour day without any overtime has been in progress for some time under the auspices of the parliamentary committee of the Trades Union congress, whose intention is to secure an eight-hour day or a forty-eight hour week for every member of every union allied with the congress. This means practically all organized labor in the United

Kingdom. The miners already have an eight-hour day, fixed by law, but outside of London nearly all workmen have longer hours of labor. This has caused removal of shipbuilding and other works from the south of England to the north and to Scotland, because the southern contractors found it impossible to compete with the northerners, owing to the different conditions of labor. In the mercantile marine and transport industries, where fixed hours are impossible, the demand will be made for an arrangement of work such as will secure a corresponding reduction in work done by any one man in a week. A vigorous campaign for the settlement of the men's demands by conditions between employers and workmen is to be carried out and steps are to be taken to bring the whole force of the organized workmen to bear upon any trade which has definitely refused to come to terms. Notices are to be handed in March to those employers refusing the demand, and all contracts with them will be terminated at the end of April, when the men will walk out.

A POEM OF THE SOCIAL AWAKENING

"Scum O' The Earth."

At the gate of the West I stand,
On the isle where the nations throng.
We call them "scum o' the earth";

Stay, are we doing you wrong,
Young fellow from Socrates' land?—
You, like a Hermes so lissome and strong,
Fresh from the master Praxiteles' hand?
So you're of Spartan birth?
Descended, perhaps, from one of the band—
Deathless in story and song—
Who combed their long hair at Thermopylae's pass? . . .
Ah, I forget the straits, alas!
More tragic than theirs, more compassion-worth,
That have doomed you to march in our "immigrant
class"
Where you're nothing but "scum o' the earth."

You Pole with the child on your knee,
What dower bring you to the land of the free?
Hark! does she croon
That sad little tune
That Chopin once found on his Polish lea
And mounted in gold for you and for me?
Now a ragged young fiddler answers
In wild Czech melody
That Dvorak took whole from the dancers.
And the heavy faces bloom
In the wonderful Slavic way;
The little, dull eyes, the brows a-gloom,
Suddenly dawn like the day.
While, watching these folk and their mystery,
I forget that they're nothing worth;
That Bohemians, Slovaks, Croatians,
And men of all Slavic nations
Are "polacks"—and "scum o' the earth."

Genoese boy of the level brow,
Lad of the lustrous, dreamy eyes
Astare at Manhattan's pinnacles now
In the first, sweet shock of a hushed surprise;
Within your far-rapt seer's eyes
I catch the glow of the wild surmise
That played on the "Santa Maria's" prow
In that still gray dawn,
Four centuries gone,
When a world from the wave began to rise.
Oh, it's hard to foretell what high emprise
Is the goal that gleams
When Italy's dreams
Spread wing and sweep into the skies.
Caesar dreamed him a world ruled well;
Dante dreamed heaven out of hell;

Angelo brought us there to dwell;
And you, are you of a different birth?—
You're only a "dago"—and "scum o' the earth"!

Stay, are we doing you wrong,
Calling you "scum o' the earth,"
Man of the sorrow-bowed head,
Of the features tender yet strong,—
Man of the eyes full of wisdom and mystery
Mingled with patience and dread?
Have not I known you in history,
Sorrow-bowed head?
Were you the poet-king, worth
Treasures of Ophir unpriced?
Were you the prophet, perchance, whose art
Foretold how the rabble would mock
That shepherd of spirits, erelong,
Who should carry the lambs on his heart
And tenderly feed his flock?
Man—lift that sorrow-bowed head.
Lo! 'tis the face of the Christ!

The vision dies at its birth.
You're merely a butt for our mirth.
You're a "sheeny"—and therefore despised
And rejected as "scum o' the earth."

Countrymen, bend and invoke
Mercy for us blasphemers,
For that we spat on these marvelous folk,
Nations of darters and dreamers,
Scions of singers and seers,
Our peers, and more than our peers.
"Rabble and refuse," we name them
And "scum o' the earth," to shame them.
Mercy for us of the few, young years,
Of the culture so callow and crude,
Of the hands so grasping and rude,
The lips so ready for sneers
At the sons of our ancient more-than-peers.
Mercy for us who despise
Men in whose loins our Homer lies;
Mothers of men who shall bring to us
The glory of Titian, the grandeur of Huss;
Children in whose frail arms shall rest
Prophets and singers and saints of the West.

Newcomers all from the Eastern seas,
Help us incarnate dreams like these.
Forget, and forgive, that we did you wrong.
Help us to father a nation, strong
In the comradeship of an equal birth,
In the wealth of the richest bloods of earth.

—Robert Haven Schauffler.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Episcopal Cathedral at Anking

The permanency of the work of the Protestant Episcopal Church in the missionary district of Wuhu, China, is guaranteed now by the splendid cathedral consecrated recently at Anking. The cathedral is a noble demonstration of Chinese workmanship under both inspiration and supervision. The remarkable thing is that it cost only \$10,000. Such an edifice in this country would have cost not less than \$50,000, according to the Living Church, a splendid argument in itself for the multiplied power of missionary money.

Liberal Patriarch Dead

Joachim, Patriarch of Constantinople, is dead. This news may not mean much to the superficial reader of our newspapers, but to students of world religion it means much. Joachim was the hierarch who audaciously tried to modify the fasts of the Greek Church, from a hygienic point of view. But the Holy Synod opposed his move, and Joachim threatened to abdicate. This Patriarch also disclosed his liberalism in a public statement of his "desire that the cordial relations between Orthodox Greek and Anglican Churches should continue as during the occupancy of his predecessor, Constantine V., and even that more energetic action should be taken in the future than in the past."

Italian Episcopalians in New York City

The consecration last month of the Italian Church of San Salvatore, in New York City, by Bishop Burch (Protestant Episcopal) is a significant news item as showing which way the wind is blowing among Italians who have left the fatherland. The church plant is valued at about \$100,000. It is an outgrowth of an Italian mission begun years ago by Grace Episcopal Church. Canon George F. Nelson, D. D., of the Cathedral of St. John the Divine, preached the consecration sermon in Italian. Bishop Burch himself read the Episcopal consecration service in Italian. A choir of forty Italian voices rendered the music of the occasion. Occasionally, one reads of Roman Catholic Italians who quietly excommunicate themselves by entering the communion of the Episcopal Church.

Roman Catholic Modernism

There are signs that the Holy Father's recent encyclical letter on Modernism, is being ignored in certain Roman Catholic quarters. Last October at Naples the Modernists of Italy held a congress. Priests and laymen were in attendance, chiefly from the southern provinces of Italy. The next annual session will be held in Rome, just a few hundred feet away from the "prison" of the man who tried to crush the whole thing. Now comes the announcement that the brilliant French Modernist, Abbe Albert Houtin, has just published an extensive history of Modernism. In England, Miss Maud C. Petré, the brilliant Catholic scholar, has just published her monumental life of Father George Tyrrell. Just how Modernism has died out since the papal encyclical, is hard to be seen. It seems to be a lively corpse.

Needed: More Naval Chaplains

A great Christian campaign for more chaplains in the United States navy should be waged. The enlisted strength allowed by law is 47,500 men and apprentice seamen. The naval enlistment stays around 40,000 men. When it is considered that there are only twenty-four chaplains among these 40,000 men scattered all over the world, away from home ties and home influences, the inadequacy of the naval chaplaincy is apparent. Hence, the need for more naval chaplains. Again, the naval chaplaincy has been an inconsequential one without change for seventy years, and it is time that Senators and Representatives were interested in the moral welfare of our homeless lads subjected to every conceivable temptation. The Churchman (New York) deserves unstinted praise for its work in enlisting the active interest and support of the nine men, who represent one-fourth of the membership of the House and Senate Committee on Naval Affairs.

Episcopalian Sunday Schools

In a period of five years, 1908-1913, there has been an increase of only sixty-eight in the Sunday School enrollment of the Protestant Episcopal Church, in the United States. In 1908 there were 436,795 pupils, while in 1912 there were 436,863, according to the Living Church (Milwaukee). In the same period, the records show that 232,638 infants were christened. Dean C. S. Lewis, of Indianapolis, editor of the Sunday School page of the Living Church, hazards a

guess "that is possibly a fair one: out of that number of baptized children we should have won to the schools from 50,000 to 80,000, while as a matter of fact we have only increased our number by sixty-eight."

Recent Christian Union News

—Here is an example of Christian union between two parishes, aggregating 232 members. In Louisville, Ky., the other day, the Presbytery of Louisville effected the organic union of Immanuel Presbyterian church and West Broadway Reformed church. The two congregations, now indissolubly wedded, will be known as the Immanuel Presbyterian Church of Louisville. The consolidation was consummated by an agreement between a committee of the Reformed Board of Pittsburg and representatives of the Church Erection Board of the Presbyterian Church in the United States of America. The consideration was the payment to the Church Erection Fund of the Reformed Church the amount of \$6,400 for money invested in the Broadway church property. The Reformed Presbyterian Church had been established as a mission in 1902 and as a church in 1905, and being desirous of uniting with the Presbyterian Church petitioned the Presbytery of Louisville on November 17, 1911, to take them under its care.

—Rev. S. A. King, D. D., LL. D., of Austin, Texas, comes out boldly in the Presbyterian Advance with a suggestion for Presbyterian union. He advocates "a union in the United States of all the Reformed Churches holding the Presbyterian system." He plainly says: "The evils and the distress of the present conditions are not so apparent nor so keenly felt in those sections of our country where only one of the separate families of Presbyterians is present in the field; or in the larger cities where there is room for numerous 'particular churches.' But in smaller towns, or in country districts, where there are churches labeled U. S. A., U. S., U. P., or A. R. P., all in the same field, and among whom there is more or less of rivalry and competition, the condition is far from desirable." Dr. King advocates this merger of all Presbyterian bodies on the basis of three Provincial Assemblies, the territory of one to include the states now partially occupied by the Southern Assembly, another, the states north and northeast of this, and the third, the Pacific and Rocky Mountain States. He would be "glad if the Southern Church would take the initiative." The Southern Presbyterians and United Presbyterians are now courting each other in negotiations looking toward denominational union.

—This leads to the news that committees appointed by the United and Southern Presbyterian General Assemblies have met and already agreed upon a basis of union between the two churches. These committees will report their actions to their several national bodies next May in Atlanta. Just what the proposed basis is apparently cannot be discovered, according to Rev. F. M. Spencer, D. D., writing in The United Presbyterian. He suggests that assembly action be deferred to 1914 by referring the Basis of Union to the Assembly of 1914, rather than by acting thereupon itself in 1913.

—News of the rapid consummation of the union between Baptists and Free Will Baptists is current. It is predicted that within the next two or three years the Free Will Baptists as a denomination will have disappeared entirely. The Free Will Baptists have 90,000 adherents and a history dating from 1780. The basis of union between the two bodies was agreed upon in 1908. Since that date sentiment has crystallized through the various congregations until it is now assured that the census man will have one denomination less to reckon upon in a very short period. The reason the union is slow lies mainly in the independency of the two bodies, the polity of both being strictly congregational.

—Still other news gives cause for genuine rejoicing. When Anglicans, Congregationalists, Methodists and Presbyterians can get together, surely the day is not far off when there will be in fact but "one fold." That they can get together is the implication of the news item revealing how these four bodies have actually united their seminarian interests by affiliating together with McGill University at Montreal, Canada. The union of four Protestant theological seminaries is a long step forward, particularly so when the seminaries are backed by so different a constituency as may be imagined in the four religious bodies already mentioned. These theological schools, according to the Congregationalist (Boston), "have united their faculties for common instruction of all their theological curricula, thus making a faculty of sixteen professors, with much larger classes than they have been having, and much better opportunity for specializing in their respective subjects, since the number of lectures required of each is diminished."

—And so we have spread on this page a union between two congregations of different sects; a proposed union of all the members of the great Presbyterian family; a union proposition between two members of one family and the rapid realization of another union actually begun between two members of another family, and finally a union of four theological seminaries of four entirely different denominational families.

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The Business of the Church

Every church in existence is organized under the great commission as its charter. It goes without saying that an institution must comply with the conditions of its charter or forfeit its right to exist. The one work of the church as set forth in its charter is that of evangelizing the world. It is while engaged in this work that she has the right to claim the glorious promise of the continual presence of her Founder. Alexander Campbell had something like this in mind when he said, "The church of right is, and ought to be, a great missionary society. Her field is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man. A Christian community without missions and missionaries would be a solecism in creation, and a deviation from the order, the economy, and the government of the universe. It is through the church that the manifold wisdom of God is to be made known to the principalities and powers in the heavenly places. This is according to the eternal purpose which he purposes in Christ Jesus our Lord."

The example of Jesus has compelling force for his disciples. He sought out the needy and freely gave them of the riches of his grace. The church that pretends to represent Jesus is false to him if it has no concern for any one outside of its own boundaries. Is God love? Are there anywhere on the earth human beings that do not know this? If we know that God is love and that the lives of millions are made miserable by their belief in demons and cruel gods, is a special text of Scripture needed to show us our duty? Will it not be our delight to tell the good news? Normal human beings like to follow in the footsteps of their heroes. Jesus is the great spiritual hero of the Christian. He allowed nothing to cause him to swerve from his duty to the ignorant and sinful. We have a weak admiration for him if we are content to receive the benefit of Christianity and civilization without making an effort to share our blessings with all the world.

He who would know the truth must share it. Salvation is something more than an individual experience. The saved individual is a social being. He lives with and for other persons. He recognizes that the gospel of his salvation is the gospel of universal salvation. There is nothing peculiar to himself or his circumstances that entitles him to a happiness that is denied to other human beings. The most degraded man and the lowest savage races have a right to know what God has prepared for them that love him. When a man begins to boast about superior races and superior individuals it is time to remind him that it is the habit of ignorant persons to boast and that it is a characteristic of the Christian to show his appreciation of any good he may have received by offering it to others.

In this age we must have a universal religion or no religion. We cannot retire into some little corner of the universe with our gods and there worship them with undisturbed minds. Science has demonstrated the unity of the material universe. The behavior of a falling apple is like that of the moon and the planets. Neither the head nor the heart is satisfied with a worship that does not have for its object the Lord of the whole universe. If we admit that there is some knowledge of the eternal goodness. But to many religious peoples the Christian must say, "What therefore ye worship in ignorance, that I set forth unto you." A religion that is

for all men cannot be the possession of a few men who refuse to proclaim it to all the world. The anti-missionary church becomes anti-Christian. Its theology becomes a war about words and its love grows cold.

Formerly it was said by objectors to missions that when God wanted the non-Christian nations converted he would convert them. Nowadays we know that when God wants something done on this earth he puts it into the heart of his people to do it. And leaders are needed for his work. The business of evangelizing the world is too great to be managed by intellectual and spiritual weaklings. Men of vision and courage are needed. The church is fortunate when it has watchmen who warn it not of danger to its doctrinal standards but of the danger that it will fail to impress itself upon the life of the world. These watchmen know what is happening in the world. They keep the church informed of what its work is and of the methods by which it is to do its full task. They do not allow it to be undisturbed while it is doing the work of today by methods that were outgrown yesterday. (Midweek Service, Feb. 20. Matt. 28:16-20; Mark 16:14-20; Luke 24:44-49; Acts 1-8.)

S. J.

Essays and Reviews Once More

A few weeks since I apostrophized the volume entitled "Essays and Reviews." This week I write about it.

As many of our readers know, it introduced to the Episcopal Church in England, through some of its most prominent members, lay and clerical, a few of the conclusions in theology which had been received with great favor in circles of scholarship. It discussed the evidential value of miracles, the traditional evidences of Christianity, the tendencies of religious thought in Britain, and subjects akin to these; and though in our time the positions of the writers seem stale and commonplace, so familiar is the modern man with them all, when they appeared they aroused a storm of opposition which stirred the ecclesiastical teapot of Great Britain as it had not been stirred in years before, and, certainly, as it has not been stirred since, with the possible exception of the furor created by Bishop Colenso's publication of his work on the Pentateuch.

At first it fell from the press unnoticed. But as reviews of it began to appear, the storm gathered strength. All England stood aghast. The frenzies of the frantic broke all bounds and refused to be confined or abridged. Some thought that the end of the world had come; others were sure that Christianity was "beating funeral marches to the grave." Men who had slept soundly on many issues that were raised since their ordination now girded their sword upon their thigh and went out to slay the grim Apollyon. William Temple, headmaster at Rugby and Arnold's successor, had written the first essay, and though there was nothing in it that could be construed as offensive, yet his connection with the volume made the friends of the great school uneasy, and they tried to induce him to write a repudiation of his effort. But William Temple knew full well that if a school could not stand what honest men believed to be the light of truth, it might as well go under first as last, and he refused to fly the flag of distress. He believed that what was in the volume was worthy the attention of the English Church, and he defended his positions with the valor and skill of a loyal knight of the true.

A passage or two from his letters to the Bishop of London will reveal something of his temper. One is as follows: "Many years ago you urged us from the university pulpit to undertake the critical study of the Bible. You said that it was a dangerous study, but indispensable. You described its difficulties, and those who listened must have felt a confidence (as I assuredly did, for I was there) that if they took your advice and entered on the task, you, at any rate, would never join in treating them unjustly if their study had brought with it the difficulties you described. Such a study, so full of difficulties, imperatively demands freedom for its condition. To tell a man to study, and yet bid him, under heavy penalties, come to the same conclusions with those who have not studied, is to mock him. If the conclusions are prescribed, the study is precluded."

Once again: "What can be a grosser superstition than the theory of literal interpretation? But because that has a regular footing it is to be treated as a good man's mistake, while the courage to speak the truth about the first chapter of Genesis is a wanton piece of wickedness."

Confusion became worse confounded. Archbishop Denison insisted that the essayists be treated with great severity, as he said, "for the sake of the young who are tainted, and corrupted, and thrust almost to hell by the action of this book." At another time he declared: "Of all books in any language which I ever laid my hands on, this is incomparably the worst; it contains all the poison which is to be found in Thomas Paine's 'Age of Reason,' while it has the additional disadvantage of having been written by clergymen."

The leader in the crusade against the authors of the volume was Samuel Wilberforce, Bishop of Oxford. An eminent critic says of him:

"The gifted son of William Wilberforce, who had been honored throughout the world for his efforts in the suppression of the slave trade, he had been rapidly advanced in the English Church, and was at this time a prelate of wide influence. He was eloquent and diplomatic, witty and amiable, always sure to be with

his fellow-churchmen and polite society against uncomfortable changes. Whether the struggle was against the slave power in the United States, or the squirearchy in Great Britain, or the evolution theory of Darwin, or the new views promulgated by the Essayists and Reviewers, he was always the suave spokesman of those who opposed every innovator and "besought him to depart out of their coasts." Mingling in curious proportions a truly religious feeling with care for his own advancement, his remarkable power in the pulpit gave him great strength to carry out his purpose, and his charming facility in being all things to all men, as well as his skill in avoiding the consequences of his many mistakes, gained him the sobriquet of "Soapy Sam." If such brethren of his in the episcopate as Thirwall and Selwyn and Tait might claim to be in the apostolic succession, Wilberforce was no less surely in the succession from the most gifted and eminently respectable Sadducees who held high preferment under Pontius Pilate."

In time, and after various ecclesiastical trials and heart-breaking experiences the nation recovered its sanity, and "it was found that, after all, there existed even among churchmen a great mass of public opinion in favor of giving a full hearing to the reverent expression of honest thought, and inclined to distrust any cause which subjected fair play to zeal."

Of course the reconcilers were on hand, determined to prove that "A is B" and "A is not B" are but different ways of saying the same thing. They received their rewards, as that class always does, and forthwith retired to parsonages of plenty, and preserved an unbroken silence from that moment until the day of their death. The men who have always ushered in new views, some of which will stand the test of time and some of which will not, are cannonaded for their boldness while living and canonized for it when dead. All heretics are a pestilence in the pulpit, and an ornament in the graveyard.

As a chapter in church history "Essays and Reviews" is one of the most interesting in the long record of the English Church.

E. B. B.

The God of Our Fathers

The birthday of Washington ought never to pass without the reverent mention of his name. Not every nation has such a name as his at the head of its roll of honor. Happy, and reverently proud, may that nation be which looks back to such a man, and calls him the father of his country. Well was it said of him, "Providence left him childless, that the nation might call him father."

We have passed the first period in our judgment of Washington. We no longer compare him with his contemporaries to his disadvantage as was done in his own day. We have passed the second period in which he was lauded to the skies as a man almost greater than humanity. We have come to the time when we can judge him dispassionately. The evidence is all in. All the men who knew him are dead. All the records that involved his public and private life are closed. The material is all in hand for a judgment of the man. And he stands the test. Human, and with the weakness of humanity, he was grandly noble, a fit leader of the people in his day, and a fit example of private virtue and public probity for days that have followed.

He was a great general with an undisciplined force, unused to the restraints of camp life, ill-fed, poorly paid, and often badly officered, he won our independence in a war against a great and brave nation.

He was a great president. Viewed from this distance it appears that there was no other man who could possibly have brought order out of confusion, and by his wisdom, patience, and at times his mighty will, led the thirteen little divided colonies into the unity of a nation.

He was a great citizen, leaving his wealth and home, and accepting for himself no pay, and putting at the front of our armies a man who had no private interests to serve—an example for our statesmen and soldiers for all time in courage and self-denying patriotism.

And he was a man of faith and prayer. He trusted God, and sought God's guidance, profoundly convinced that this country of ours had a destiny for which God had wrought it, a destiny full of hope and mighty purpose, needing only courage and faith to bring it to that greatness for which God had destined this republic.

That faith sustained him in the dark hours of defeat when starvation threatened his little patriot band. That faith in him and the men he led kept

"The old Continentals
In their ragged regimentals
Yielding not."

That faith sustained him when calumny and jealousy sought to dishonor him. That faith held him true when ambition tempted him to sacrifice public good for private gain.

God honored that faith. The God of our fathers fought their

battles with them and for them. The words of the Hebrew psalmist sound as if they had been written for us,—

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. For they got not the land in possession by their own sword, neither did their own arm save them, but thy right hand and thine arm."

The nation that trusts God, that keeps its powder dry, that keeps its ballot box clean and its jury box free from corruption, the nation that seeks more earnestly to be righteous than rich, honest than boastful, that nation will stand.

Our nation is no longer the narrow strip along the Atlantic seaboard which it was in the days of Washington. Our ideas of heroes have changed in many ways. It might easily have been that a leader who appealed to the people of that time as a hero would have been outgrown by this time. It has not been so with Washington. As our nation has expanded, the name and character of Washington have proved adequate to our wider demands.

And this is the reason. His fame rests on the qualities that endure. Goodness, loyalty, sacrifice, are timeless. They belong to all ages. Our soldiers no longer wear the colonial buff and blue. Styles change in many things. The wars of the future will be fought very differently than the wars of the past. The problems of statecraft will not be the same in a nation of one hundred million which were with our fathers barely three million in number. But faith in God and fidelity to the public good belong to every age, and are the indispensable qualities of statesmen and soldiers in all generations.

Grateful for the good and great men of our past, we may well pray, "The Lord our God be with us, as He was with our fathers."

Uniform Divorce Laws

The Executive Committee of the Illinois Commission on uniform Laws of Marriage and Divorce held open session in Chicago last week, and considered various proposals looking toward a blessing of divorce evils. It was openly affirmed that fifty per cent of the divorces obtained in Chicago are fraudulent; and there is little reason to suppose that Chicago is the only city in America in which this evil is rife. Among the reforms proposed are the following:

Applications for a marriage license must be in writing in the form of an affidavit, verified, subscribed, and sworn to by one of the parties of contemplated marriage, and if one of the parties be a minor, the guardian, or one of the parents of such minor, shall join in making such affidavit. Such affidavit shall contain the following information:

- "1. The real and full names of the parties
- "2. The domicile of the parties at the time of the making of the application, and their actual place of residence and the duration of such residence.
- "3. The age and place of birth of each party.
- "4. To what race of mankind the parties belong.
- "5. Whether the parties are related to each other, and, if they are, by what relationship.
- "6. If either party has been previously married, the applicant shall state how often, when, and where, and also how and when each such marriage was annulled or dissolved, and shall give the full names of the parties to each marriage, together with their residences at the time of annulment or dissolution.
- "7. That no legal impediment to the marriage is known to the applicant.

"If it shall appear to the clerk that either party to the proposed marriage is at the time of making such application or proof herein required an imbecile, or insane, or under the influence of any intoxicating liquor or narcotic drug, the application shall be refused."

There are also provisions that a judge may cause a license to be issued at once in extraordinary circumstances, but that ordinarily the application must be posted for fifteen days. If any opposition develops the case shall be heard in court.

Punishment is provided for persons who perjure themselves in making the required affidavit.

These provisions have at least this merit, that they begin at the springs instead of at the dam. One way to lessen the number of divorces is to lessen the number of hasty marriages.

"Nearer, My God, to Thee" Censored

The Roman Catholic Bishop of Dijon, France, has forbidden the singing of "Nearer, My God, to Thee" in his diocese. It seems that this great hymn was given an enormous vogue after the loss of the Titanic last year. It will be recalled that about 1,500 souls went to their oceanic grave while this hymn was being sung. The French Catholics were much affected by it, and a French translation met with an extraordinary sale. Now comes the Bishop of Dijon forbidding its singing in his diocese because of its Protestant authorship!

Church Reports for 1912

Dr. Carroll, who superintended the Religious Census of 1890 for the federal government, has each year since tabulated the year-books of American churches and furnished a summary in the New York Christian Advocate, to which paper we acknowledge our obligations for the figures here given. Only those who have undertaken the collection of so many denominational reports and their reduction to a "common denominator" realize the difficulties of the task. Some churches enroll "members," some report "communicants," and some minor organizations seem to have no basis for enumeration other than occasional attendance. These differences, however, affect only the "diaspora," for all the large bodies have practically the same basis of enumeration, namely those who have made a formal profession of faith and who have been received to the Lord's Supper.

We note this year that Dr. Carroll adds little comment upon the tables themselves, contrary to his usual custom, and we have been wondering whether this is one result of cutting down the subscription price of the Advocate and an indication of the economies necessitated. If so, the subscribers miss much; for the facts, in such a case as this, need to be supplemented by the comments of a skilled and veteran observer.

But according to the figures as we find them the actual net growth of membership in American religious organizations for the year 1912 was 579,852, bringing the total of church members in our states up to 36,675,537, in a total population of 96,500,000. Of this church aggregate 23,334,000 are Protestants, 3,292,526 being credited to the Northern Methodists alone, the first in point of numbers. Somewhat curiously our various churches seem to gain or lose in nearly equal proportions, taken "by and large." For example we often hear that the Episcopal church in America has "gained steadily upon all competitors," while the figures for the last 23 years show that it maintains the same relative position it had at the outset, standing now as it did in 1890, the eighth among evangelical churches. The Presbyterians (North) have advanced one number, rising from the sixth place to the fifth. As a group among groups the whole body of Presbyterians occupy the same relative position, that is, the fifth. We might think the rise of the Northern Presbyterians one notch due to the absorption of so many Cumberland churches, but the rise of the whole family would seem to preclude that explanation. They have risen as a family and not simply as a sect.

The Congregationalists have not completed their returns for 1912 so as to present a fair basis of comparison, but the "estimate" furnished Dr. Carroll puts the gains for the year as 9 ministers, 22 churches and 3,589 communicants, less than the Presbyterian "family" gain of 180 ministers, 65 churches and 37,768 communicants. Of the gain in communicants credited to the Presbyterians 33,000 and more are put down to the growth of the Northern branch, some of the smaller synods of minor bodies having lost.

Dr. Carroll does not seem to have much respect for the Disciples' statistics—no more than well-informed Disciples themselves have. It is high time that our people appointed some worker to gather the information systematically and keep it up to date. Not alone for our self-respect is this important but for our efficiency in rendering service to the kingdom.

Certain of the non-evangelical bodies still practice high guessing, the Spiritualists for example, reporting 200,000 members, not one more or one less—which reminds one of the old Latin proverb, "Dolus latet in generalibus." Beware of round numbers, it might well be rendered. The Christian Scientists still modestly decline to stand up and be counted; and their "communicants" (who do not commune) are put at the figures of years ago when they abruptly ceased to furnish reports; but Dr. Carroll from some source of information has put down to them a loss of 76 organizations out of 1,230, and of 152 readers out of the 2,400 previously reported.

A curious fact ascertained from these figures is that the "re-organized," or as we understand it, the non-polygamous Mormons, are gaining relatively on the Utah body, having now 1,400 of their own "ministers" as against the 1,900 reported by the Brigham Young church, and 600 churches as against the 820 of the polygamists. These figures seem large when they have but one-fifth the membership of the Salt Lake Church. Neither branch of it is of ecclesiastical or political importance apart from the fact that they scatter their forces among "doubtful" states, and so holding the balance of power in many localities get about what they ask from the bosses of either political party.

We shall refer to these figures again, but they are such as to give the earnest Christian "long, long thoughts," for they show to us that the further advance of evangelical Christianity is to be fought step by step, not so much by infidelity as by fad and schism. A score of so-called "religious" bodies hover on each flank and in the rear ready to pick off every disaffected member and, arresting the advance by the efforts needed to protect the wings and the rear. But the situation is not new and not discouraging. It only calls for a closing up of the ranks, and a more vigorous push, and greater fidelity to the only Lord we know.

Editorial Table Talk

The News Value of Philosophy

Prof. Henri Bergson, the famous French philosopher, has just arrived in this country. When the eminent French philosopher arrived in New York harbor his ship was boarded by newspaper men who asked him for his views on at least the following subjects: Laughter, American philosophers, syndicalism, Col. Roosevelt, Gov. Wilson, the Balkan War, seasickness, and woman suffrage. There must have been minor topics brought forward by the ship news men which Professor Bergson contented himself with dismissing in a word or two or with a smile. Of this list of topics the New York Nation remarks, "The list is sufficient to demonstrate how completely the New York reporter vindicates Professor Bergson's theories of a purposeless, spontaneous creative force, that formulates its questions as it goes along."

Bergson is an admirer of America, and especially of William James. He has some reason to admire James, for James first introduced Bergson's work into familiar American philosophical thought. Bergson in his interview thus spoke of James and of America: "You are doing such an immense deal of work in philosophy and psychology in America and such splendid work," said the great French philosopher. "The quality of the work done by American philosophers and psychologists is really remarkable. I consider William James one of the greatest men America has produced. I may even say, one of the great men of all countries and of all times. I am interested in the various religious movements in America, as far as they touch upon ethical questions. I am interested in these movements in America because it strikes me that there is more life in this direction in America today. In America religious and ethical questions are becoming a living study, while with us in Europe they remain theoretical questions. The Americans are practical people. They are supposed to be the most practical in the world today. They want definite rules of conduct and ethics. It is a curious fact that modern philosophers have neglected this. Liebnitz and others have given us systems of ethics, but their systems are too general. Even Kant in his great works on ethics, in his masterpiece on practical reason, laid down formulas that are far too vague to be of any use in practical life. America seems to realize that the philosophers have not given the real answers to the vital questions. And therefore there is a great feeling for these religious and ethical movements in America."

—The women have done another good thing. They have compelled the shame of Nevada's notorious divorce colony to face its probable end. Stormed by the mothers of Reno, who went to Carson in a special train to present their protest against a continuance of the "divorce colony," the Lower House of the Nevada State Legislature after a spirited fight passed an amendment to the divorce laws fixing one year as the residence requirements after January 1, 1914. It is certain the bill will pass the Upper House, and Governor Oddie has signified his intention of signing the measure. Three hundred women, the most prominent in Reno, chartered a train, and, with eminent members of the bar, the clergymen of the city and others, fairly stormed the State Capitol. The women filled every available seat in the Assembly and were hanging over the gallery. There is wailing among the merchants and hotel-keepers of Reno. Babylon is fallen. The good women have won.

—A three per cent gain in scholarship is noted by President David Starr Jordan of Leland Stanford, Jr., University, in his annual report, and he attributes it to prohibition of the sale of liquor in the neighborhood of the university. "Students who find alcoholism in any degree essential to their enjoyment," continues the report, "will not be tolerated on the campus, and those who do not have a legitimate interest in the class work will not be allowed to encumber the classes." Doctor Jordan finds that fraternity members are still below the outsiders in scholarships, although most of the evils in the chapter houses have been abolished. Greek letter men were warned last fall that they must look to their marks, and among other reforms, it was suggested that no members be pledged before the second year. The suggestion has not been adopted.

—"Both branches of the Illinois legislature are being organized satisfactorily to the Anti-Saloon League," said Rev. F. Scott McBride, superintendent of the Anti-Saloon League of Illinois, in a recent address. "The speaker of the house, is a fair-minded man and will see to it that the anti-saloon legislation is put to a vote in the house. The fight is on to the finish and we expect to have enacted into law the county option bill, the resident district bill and the search and seizure bill."

DR. WILLETT'S MISSION TOUR

Education in Japan

No one who visits Japan with the least interest in the life of its people can fail to notice everywhere the evidences of an increasing desire for education for all the people, and a determination to make that education equal to the best known in other lands. This too is one of the phases of the transition from the feudalism of the last century to the modern life of the Meiji era.

Japan learned early in her time of awakening that the secret of western success and progress is education for all the people. She began the study of western educational methods at once. She sent many of her young men to Europe and America, not only to secure for themselves the benefits of western training, but with the knowledge that they would be able upon their return to organize an educational system, which would accomplish for Japan the needed end.

To be sure, these young men were not officially dispatched on their errand. But it was made increasingly evident that those who had paid the price of western training would be taken care of in governmental service. No one acquainted with the student bodies in American or European universities need be told that the stimulus was sufficient. The numbers of Japanese students in the West are far in excess of those of any other foreign people, though of course the Philipinos are now a close second. As a rule these Japanese students are able and successful in their work, and maintain an excellent standard of scholarship. The first student to receive the degree of Doctor of Philosophy at the University of Chicago was a Japanese, who is now filling an important educational position in Tokyo.

Side by side with this educational awakening of the Japanese, and contributory to it, was the establishment of Christian schools by the missionary forces from the West. These schools were either the direct creation of the missionaries, or the result of Japanese effort under Christian stimulus. By the side of the mission chapel there is almost certain to be a school, and often this accomplishes what no direct preaching could do. The unselfish devotion of the Christian teachers to the welfare of the children of a community has often won entrance to the confidence and good will of the parents.

The story of the Doshisha University at Kyoto is an almost romantic illustration of the indirect results of Christian influence, even in the home land. Joseph Neesima was a youth who conceived the idea of securing an education in America. He had no means, and his people were hostile to his plans. At length he ran away to the sea, and after many adventures and hardships he reached America. He made his way to Amherst, and while a student there he came into the circle of a family whose influence so shaped his character and directed his ambition that he determined to return to Japan and give his life to the creation of a Christian college for his own people. The result of that determination and the heroic efforts he made, in spite of discouragement and bitter opposition from the Japanese, may now be seen in the splendid institution of which President Harada is the head, an institution supported in large part by American funds as yet, and with some Americans on

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly

its instructional staff, but managed by Japanese administrators.

The interest of the government in popular education has resulted in the creation of a series of schools all over the land, ranging from the kindergarten up through the middle and higher schools to the imperial universities at Tokyo and Kyoto. This system is intended to reach every child,

both boy and girl. And while there is as yet no compulsory school law, such is the pressure of official influence and the imitative zeal of the people that a very large percentage of the children are for some period in attendance upon the schools.

The equipment of these public schools is admirable. The teachers are graduates of the higher Japanese institutions, or even of western schools. Many of the public schools include both gymnastic and manual training apparatus, especially an equipment for the teaching of domestic science. The boys and girls wear simple uniforms, appropriate to their grades, and they often march in processions to places of interest, or on civic holidays.

Overcrowded Courses of Study.

The most outstanding point for criticism in this generally admirable plan is the overcrowding of the course of study, and the large dependence upon the oral method of instruction in the classroom.

It is the fault of most new educational plans that they attempt to put too many studies into the space allotted. We have not yet outgrown this fault in America. But even more defective is the use of the lecture method in classes below the college grade. The child needs the aid of class text-book, home study and reference library to secure competent results from his work.

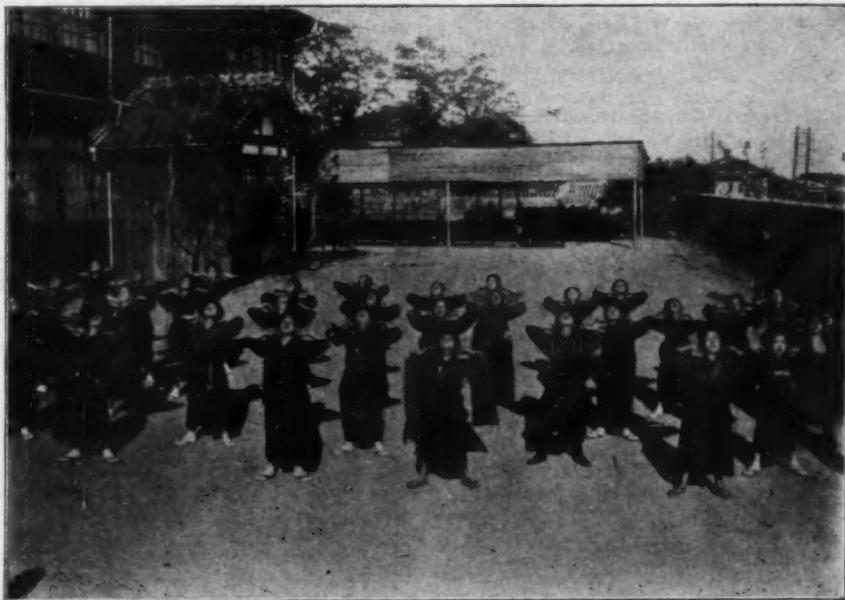
These schools are not free public institutions in our sense of the term. They are provided by the government, but the parents of the children pay a tuition fee for each child. This would seem to bear rather heavily upon the poor, but the fee

is quite small, and in cases of real poverty provision is made for the child.

The medical schools of Japan are of a high order. While the literary students have gone to America and England for their training, those who went in for medical and surgical work have gone to Germany. The result is that a very competent medical education can now be gotten in Japan under Japanese direction, and with instructors who have been trained in the best clinics of Berlin, Munich and Vienna.

Physical Culture Not Neglected.

As to physical culture, the Japanese students, both boys and girls, have abundant exercises in gymnastics, for the most part in the open air in all weathers. There is also a wholesome national devotion to the Japanese sports of wrestling, or ju jitsu, and fencing, the latter with the large two-handed fencing stick, in the use of which the swordsman is heavily padded and masked. Of late the returned students from America have brought the knowledge of base-ball and foot-ball, and now most of the larger schools and colleges have teams. The University of Chicago base-ball team made a visit to Japan two years ago, largely through the influence of Prof. A. W. Place, of Tokyo, a former U. of C. star, and in the following year the base-ball team of Wasada University, Tokyo,



Gymnastics in Girls' School in Tokio.

made a return visit and played the teams of several American institutions.

A good deal is made in the Japanese schools of what is called "morals." And at first it would seem that the people of the island empire are ahead of us in the inculcation of ethics. But on closer inquiry it is seen that what they mean by "morals" is contained in the two favorite maxims of obedience to parents and obedience to the emperor. The system of ancestor worship is very deeply rooted in Japan. The parent is the embodiment of this ideal, and is therefore to be revered and obeyed. A little more of this sentiment would not injure western education. But it leads easily to an undue subjection in family life, particularly on the part of daughters, who are hardly counted the possessors of any rights. Under the successive control of father, husband and mother-in-law the Japanese woman attains freedom only when she herself reaches the coveted position of mother-in-law, and can rule as she will.

Obedience to the Sovereign.

Much of the extraordinary devotion to country manifested by the Japanese is the result of the second precept, that of reverence for and obedience to the sovereign. He is the greater Father of all the people. With no settled idea of One God, but a half-superstitious conception of a multitude of deities, it is easy for a people loyal to the country and its welfare to invest the emperor with all the essential attributes of a god. Accordingly in most of the government schools there is a custom of doing homage to the portrait of the ruler, which though largely formal, no doubt has its influence upon the minds of the youth. Probably the patient endurance of heavy taxation, and the quick response to the military call of the land, have in part resulted from this popular instruction in reverence and obedience toward the mikado.

Of late the Christian schools in Japan have had to face a dilemma. In accordance with governmental permission they have hitherto gone on with their work of instruction, and their graduates have received credit in the higher-government schools. By a recent proclamation, however, they must choose between the privilege of teaching the Bible and the Christian ethics in the schools, on the one hand, and on the other the privilege of having their students accredited by the department of education. Many efforts have been made by the Christian leaders to secure some modification of the law, but thus far without success.

Difficulties in Teaching Christianity.

At first glance the proper course seems to be clear. Whatever happens, we must insist upon the Bible and the elements of the Christian faith, and let the government credit go. But the diffi-

culties of this course are apparent. The young men in all the schools know that government credit is essential to recognition in the public service. Most of them secure some sort of government employment, for that offers the surest way to success. Now for a school to abandon government recognition and credit is at once to lose a large proportion of the best and most ambitious of its students. Yet not a few Christian schools have taken this bold step, confident that the law will be changed, or that in some way their course will prove best.

On the other hand some of the Christian schools have decided to keep their students, discontinue formal teaching of the Bible and other religious disciplines, and depend upon the influences of the class-room, the chapel services, which are not interdicted, and voluntary meetings and classes where the same objects can be attained, though in a manner less direct. We believe that this plan is the wiser. It secures the continuance of the most promising type of students in the school, and throws about them the very same informal Christian influences which have proved so effective in institutions like the Syrian Protestant College at Beirut and Roberts College at Constantinople, where all formal teaching of the Christian faith has been officially and necessarily excluded from the curriculum.

Need of a University.

But the great need of Christianity in Japan is a university of the first rank. The Christian schools of every grade are doing a noble work. But they are in direct competition with a strong, well organized and effective governmental system. Medical mission work lost its opportunity years ago. College work is in similar danger now. The only place at which a piece of work could be done above the level of competition, and with the promise of influencing the educational program of the nation, is in the creation of a Christian institution of the highest grade, which could dominate in a healthful and stimulating way the educational life of the people. The Japanese are quick to learn the best, eager to appropriate whatever is conducive to the largest interests of the land, well disposed toward Christianity, but contented thus far with a religionless educational system, and likely to make the cardinal mistake of setting intellectual expertness above ethical vision, and thus sacrificing the future promise of substantial and permanent efficiency to the passion for individual and national self-realization.

In the creation of such a university some American or European philanthropist might find the means of highest satisfaction to himself and benefit to the race. The need is evident. The man with the vision is needed. Such a man could find the means and create the reality.

Beneath Balkan Battle Smoke-clouds

Life in Robert College During the Present War

By Harold L. Scott

Those who know that every race, nation, religion, and sect in the Balkan peninsula is represented in the student body of Robert College, Constantinople, and that this statement can be said to approach the truth as regards the teaching staff, will quite naturally be inquisitive as to the situation created in the college by the Balkan War.

To be sure we Americans were confronted by what we thought would be an exceedingly perplexing condition of affairs, and the feeling of responsibility and anxiety was at first great. We have Turkish, Greek, Bulgarian, Servian and Montenegrin boys in school, who have, a large majority of them at least, fathers or brothers, oftentimes both, who are engaged in the war. These boys intermingle in the class-room, in the dormitory, and on the playground; they contend with one another in debating, oratory and athletics. We asked ourselves if it were possible for them to continue to work and to engage in wholesome and natural contests, while those nearest and dearest to them were risking possessions and life in a bitter and unnatural struggle.

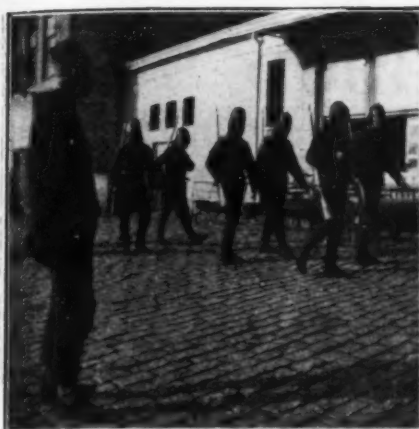
Self Control of Student Body.

As the days passed this question yielded a welcome answer. Not only did the students refrain from actually giving way to their emotions and so involving themselves in disputes and fistie encounters, but they pursued their daily round of duties with almost unflagging zeal. It is true that several of the autumn events of a social nature and the class football games for the championship had to be given up on account of the departure of some of the leading contestants; but otherwise there was scarcely a perceptible change in the life of the school. The only day that could be called at all trying was Sunday, Nov. 17, when heavy cannonading was heard early in the morning and continued all day. At first there was a great flutter of excitement, and a large portion of the student body rushed pell-mell to the top of the hill above the college, where even the firing of the machine guns could be heard. After an hour or two the first

flush of excitement waned, and students and teachers were able to listen composedly to the morning sermon. Spasmodic firing could be heard for a few days after that, but we came to look upon it as an everyday affair, especially after it was learned that the Bulgarians would be unable to force the lines, at least for some time to come. The novelty of hearing the thunder of battle while conducting recitations, however, never quite wore off, and the whole affair was by no means soothing to the nerves of either teacher or student.

Presidential Tactfulness and International Baseball.

There are, of course, definite reasons for the good feeling that prevailed during the critical time. From the beginning all political discussion on the part of the students was proscribed; and teachers were urged to keep the students from thinking overmuch about the war by interesting them in every possible phase of school life. But even the rigid observance of these instructions would not have been efficacious had it not been for the conduct of the native teachers. I am sure every one of the Americans learned beneficial lessons of self-control and generosity from the broadminded, tactful attitude of both the Moslem and native Christian members of the teaching staff. It was a revelation to me to hear a Greek and a Turk, both patriotic representatives of two bitterly hostile nations, discuss calmly and with entire good feeling, certain aspects of the Balkan struggle. These teachers have, naturally, more influence over the boys of their respective departments than have the American teachers, and it is to them that we must assign a large share of the credit for preserving the usual atmosphere of good nature and of non-partisan feeling in the institution. We must remember that the people of every one of the Balkan states are as patriotic and as deeply sentimental in their love for their country as any other people on earth; and that the Turks are just as fervently attached to the fatherland and their religion. Thus we know that the situation demanded a great amount of tact and fine



PRESERVING ORDER IN STAMBOUL.
A STREET PATROL.



UNITED STATES DISPATCH BOAT "SCORPION" IN
THE BOSPHORUS NEAR ROBERT COLLEGE.



UNITED STATES BLUE-JACKETS ON ROBERT
COLLEGE CAMPUS.

War Scenes Near Constantinople.

judgment from all concerned. In the end, however, it was doubtless the coolness, tact and patience of our president, Dr. C. F. Gates, that counted for most. His was, of course, the most difficult position of all; he was responsible for the pursuance of a line of action that would insure the safety of the students and of all the members of the community. He managed so well that his measures brought scarcely any criticism from any quarter.

One can safely say that the college has passed through the crisis with its reputation for firmness, inherent strength and genuine desire to serve all races impartially strengthened within Turkey and without. Robert College was the only school in Constantinople the work of which was not interrupted by the contingencies of war or by the breaking out of cholera. Constantinople College, the American school for girls, found it wise to move from the Asiatic to the European side, where protection could be more easily given. In doing so it was forced to dismiss all day-students, and its work, of course, suffered to a certain extent. Every other school was closed for periods ranging from two weeks to two months. Some were converted into hospitals; others were ordered to close their doors to students because of their proximity to districts infected with cholera. There were only about forty students, out of a body of almost 500 who left our institution. This fact alone gives ample evidence of the confidence reposed in the school. But one is even more impressed when he finds that the only Bulgarians and Hellenic Greeks to leave were those who were ordered out for military service. There were some of the parents who recalled their sons out of fear for their safety; but they were those who knew little about the conditions here, and thus, as was generally true, were much more afraid than those who were better informed.

It was, of course, necessary to take thorough precautions as the Bulgarian army advanced; we were responsible for the safety of too great a number of persons not to be prepared for an emergency. The United States dispatch boat, the "Scorpion," was anchored in the Bosphorus just at the foot of college hill, and several blue jackets were quartered on the college grounds. The members of the community who live outside of the walls which surround the campus, sent all valuables to the college strong room, and were ready to come within the grounds at a moment's notice. And then, in case of serious trouble, there were the dozen or more foreign battleships ready to take on board all the foreign citizens. We were proud of the behavior of the American sailor boys who spent three weeks with us, and I think their conduct could not have been surpassed by the conduct of those of any other nation. They were gentlemanly and became popular with the student body, because of their active interest in all the games. Two hot baseball games were played between some of the teachers and students on one side and the sailors on the other; these contests helped materially in awakening interest in events other than those of the war.

All Quiet on the Bosphorus.

All these precautions, though undoubtedly wise, seem now to have been superfluous when we think with what a strong hand the government preserved the peace of the city, and how calmly and philosophically the majority of the Turks bore up under their awful defeats and numerous other troubles. There were no rioting, no marauding, and almost no threats of violence or massacre. If the army had been driven back upon us there might have been a different story to tell; but all clear-thinking persons regard as ridiculous the predictions made before the battle at Tchataldja of the great effusions of blood and the destruction of property that were to accompany the state of anarchy that would follow the "certain" defeat of the Ottoman army.

I will mention, however, two things that excited some real uneasiness. A party of about 4,000 wild fellows from Kurdistan,

while on their way to the front, sent their chiefs to the prefect of the city to acquaint him of their arrival and to state that they were willing to kill a few Greeks before they left. The prefect appeared to be delighted at the proposal and suggested an assembling place; but as fast as the Kurds arrived at the appointed place at the appointed time, they were made prisoners by an overwhelmingly large body of troops and marched to the front under guard.

The second cause for apprehension, and for much more serious apprehension, was the untimely plotting and the agitations of the Committee of Union and Progress. My readers will recall the downfall of the Young Turk party last summer, and the coming into power of a government under the wise leadership of Kiamil Pasha. These honest and experienced leaders were unable to ward off the war, because the selfish policy and the blunders of the Porte, while under the control of the committee, made such a conflict inevitable. However, they have shown a firmness in dealing with the delicate situation in the city, and in stifling any expression of fanaticism on the part of the Moslem populace, that makes them deserving of the highest praise. The attitude of the Young Turk leaders during this decisive time has shown clearly how unfit they were to be the rulers of the nation. They have proved traitors to the country for which they promised salvation; for it was, no doubt, due to the mismanagement and corruption of the government of the past four years that the armies of Turkey were so utterly unprepared to meet those of the allies. The present government has adopted severe measures against the Union and Progress men; several were imprisoned and many more have fled the country.

It is to be hoped that Kiamil Pasha, the present grand vizier, will retain leadership until a definite peace is concluded; but as a party in favor of a continuation of the war is fast growing stronger, it may be that his pacific policy will crumble and fall before the reawakened hopes and the martial ardor of the Ottomans. The latest telegrams seem to indicate that the direct negotiations at London have failed, and that the time for the intervention of the powers has come. A renewal of the war would lead to most deplorable results for both Turkey and the allies, and the present is a period of great suspense for every one in any way interested in the future of Turkey and the Balkan States.

Constantinople, Jan. 8, 1913.

The Present Status of Foreign Missions

One of the Chicago dailies published a few days since a cartoon representing a matronly looking woman despatching a foundling to the police station and then contributing "a thousand dollars to foreign missions." That cartoonist belongs to the age of the pterodactyls and dinosaurs, not to the twentieth century of the Christian era. People who are anywhere within sight of present conditions know that the supporters of foreign missions are the supporters of all charities, and that nothing better approves itself to the well-informed citizen to-day than those missionary labors which, as Prince Ferdinand of Bulgaria says, lie at the base of every struggle for freedom. Except for foreign missions the old Sultan would be meditating new massacres of Armenians in the palace by the Bosphorus to-day, and the exiled Shah would sit on the throne of Persia and the Manchu dynasty rest undisturbed in its autocracy in the "Heavenly City," and Uganda be the scene of the bloody wars which raged through all central Africa fifty years ago. It is quite useless to expect that the boy reporters of the secular dailies, who get their church news in the hotel lobbies, will ever understand these things, but the intelligent and well-read American looks upon such scurrilities of the popular cartoonist with pity and contempt.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A Falling Birth-Rate

In his recent volume, "The Task of Social Hygiene," Havelock Ellis devotes a long chapter to the study of our falling birth-rate. He sees no cause for alarm in it, but considers it a distinctive mark of civilization, and says:

"Those who seek to restore the birth-rate of half a century ago are engaged in a task which would be criminal, if it were not based on ignorance."

The Birth-rate and the Death-rate.

He deprecates any consideration of the birth-rate, without also taking into account the death-rate. "We must always bear in mind," he says, "that a high or low birth-rate has no meaning so far as the growth of a nation is concerned, unless it is considered in relation to the death-rate. The natural increase of a nation is not the result of its birth-rate, but of its birth-rate minus its death-rate. . . . Many worthy people might have been spared the utterances of foolish and mischievous Jeremias, if, instead of being content with a hasty glance at the crude birth-rate, they had paused to consider this fairly obvious fact."

He shows how the relation is especially close between the birth-rate and infant mortality, and that they rise and sink together. "In most cases, it is the high death-rate in infancy and childhood, which exercises the counter-balancing influence against a high birth-rate. A high infantile mortality accompanies a high birth-rate, while a low infantile mortality accompanies a low birth-rate."

A Recent Phenomenon.

The decline in the birth-rate among civilized nations is hardly more than fifty years old. It began in Europe with France, which still holds a low place among the nations—mainly because it is not accompanied by an equally low death-rate.

In Norway, as well as in Australasia, on the other side of the globe, we see a low birth-rate, with a low death-rate, and a large natural increase effected, not by wasted births, but by economy in deaths, and this increase is accompanied by favorable social conditions, and great national vigor. Norway appears to have the lowest infantile death-rate in Europe.

But Russia is the most typical and appalling example of this law of population; it has at once the highest birth-rate, and the highest death-rate in Europe. In no other European country do the bulk of women marry so early, with the average size of the family so large, and the death-rate so high. Thirty years ago, the death-rate of infants in Russia was three times that of Norway, and nearly double that of England; if we compare it with countries outside of Europe, its percentage of infant mortality is four times that of South Australia. The other European countries which vie with Russia in this high birth and death rates are Austria, Hungary, Prussia, Spain and Italy.

We find this story of a decreasing birth-rate, and, when the people are fairly intelligent, of a declining infant mortality coming also from the great Anglo-Saxon centres of the world—England, Australasia, Canada and the United States.

Some Causes for a Falling Birth-Rate.

Mr. Ellis says, "Generally speaking, the age of girls at marriage is lower the lower the state of civilization is in the community to which they belong, and the earlier the period of marriage the greater the number of children to each marriage. It is said that in nearly all countries, except in northern regions, where women develop late, that mothers from fifteen to twenty years of age have the largest number of children. But in cold countries, like Norway and Finland, from twenty to twenty-five is the period of greatest fertility." "This is a reason, why, in an advanced stage of civilization, where late marriages generally are contracted, a high marriage rate is not necessarily associated with a high birth-rate."

Another reason that Mr. Ellis gives is that in city life, so many men contract venereal diseases, which causes either sterility in themselves and their wives, or a weak and degenerate offspring, unable to survive in the struggle of existence.

And a third reason that he gives, and he seems to think this the most potent and praiseworthy of all, is the voluntary limitation of the number of their children on the part of the parents themselves.

Mr. Ellis sums up his line of thought in these words: "The tendency of the birth-rate to fall with the growth of social stability is of the very essence of civilization. It represents an impulse, which may be deliberate in the individual, but may be regarded as an instinctive effort in the community to gain more complete control of the conditions of life, and to grapple with the problems of misery, disease and death."

I. W. H.

A Suffrage Year

The New Year is barely a month old, and already three State Legislatures have voted by overwhelming majorities to submit constitutional amendments giving full suffrage to women. In New York there were but five dissenting votes in the Assembly and two in the Senate. In South Dakota the vote was 70 to 30 in the House and 41 to 2 in the Senate. In Montana there were only two dissenting votes in each House. In New York it must pass another Legislature, but in Montana and South Dakota it now goes direct to the voters. In Nevada, it passed the last Legislature by a large majority; in the present Legislature it has passed the House with only three dissentients, and it will probably have passed the Senate before this issue of *The Christian Century* reaches our readers. Certainly 1913 starts out as an equal suffrage year!

Woman Elector Lives Simple Life

Mrs. Helen J. Scott, the first woman presidential elector ever chosen in the State of Washington, is described as a small, vivacious brunette of Southern birth, with a trace of French in her ancestry. At home she is helpmeet for her husband, playmate for her children; everywhere she is active and charming, but simple and unassuming. She has gone through many troubles, loss of relatives by death, destruction of property by fire, etc., but has kept as fresh and bright as a girl. She is versatile, an active club woman, interested in charitable and educational work, always standing for justice and for the human uplift. She has spent most of her life in Tacoma, and is one of the most popular women in the State. Her husband, Horace G. Scott, is a broad-minded man, a warm admirer and staunch supporter of his wife in all her good works. They have a daughter of sixteen and a son of fourteen.

Woman Delivers Electoral Vote

Mrs. Margaret Zane Witcher of Salt Lake City delivered the vote of the Utah Electors to the President of the United States Senate. She was the first woman to appear among the messengers coming in from the various states. She traveled 2,380 miles, and received \$585 for her mileage.

God and Mammon

A Pacific coast rector publishes this as a bona fide account of a week's expenditure by a wealthy woman of his congregation. It is eloquent, surely:

Received on income account	\$ 40.00
Received allowance for week from Jack	60.00
Total	\$100.00
Deposited for house expenses	\$ 45.00
Paid dressmaker on account	10.00
Paid Hat Shop on account	10.00
Lace for green dress	3.75
Pair party slippers	6.00
Silk stockings	7.00
Taxicab and return	1.85
Tip to chauffeur25
Luncheon at Emerson, with Mrs. D.	2.75
Theatre	3.00
Two boxes chocolates	1.60
Manicure and supplies	1.20
Picture shows30
Carfare60
One box face powder75
Sundries	2.35
Weekly envelope for Church25
Woman's Auxiliary10
Total	\$96.75
Unaccounted for	2.40
Cash in purse85

Obscurity

I ask not that the sun in its glory may shine,
I pray not for illumining moonlight divine;
But the shadows are deep, and they lengthen afar:
In the darkness, God grant me the gleam of a star!

—Harriet Appleton Sprague.

Church Life

Dr. Ames at Harvard.

Vaughan Dabney, formerly pastor at Douglas Park Church, Chicago, writes a personal letter to the editor telling of the rare delight with which Dr. Edward Scribner Ames was received at Harvard University, where he finished last week a two weeks' section of his appointment as university preacher. "From every source," says Mr. Dabney, "the most favorable comment is heard. In spite of examinations a steady attendance was noted at the daily morning prayers. On the two Sundays Appleton chapel was filled. Dr. Ames' subjects were 'Christianity and the Social Problem,' and 'The Joy of Jesus.'" Disciple students attending Harvard and Andover Seminaries dined on two occasions with Dr. Ames as guest at Memorial Hall. Mr. Dabney reports a student saying that his talks with Dr. Ames "helped mightily in keeping him from the paths of heresy."

Dr. Ainslie at Yale.

Concerning Dr. Peter Ainslie's visit to Yale Divinity School, during which he delivered three lectures on the polity of the Disciples, Dean Charles R. Brown spoke to the students as follows: "Not only has the warm geniality and the strong personality of the speaker drawn us toward him, but the fairness and completeness of his message have given us a broader sympathy with and a greater appreciation of the great modern movement which he represents, this large and growing body of the Church of Christ. When we go out into pastorates, and while we associate here together in the capacity of students, we shall all have a clearer appreciation of the purpose and the message of this communion, and we are all drawn into closer Christian fellowship by the message we have received." Following the ordination to the ministry of Mr. Andrew Lietch, of Toronto, Can., of which interesting fact mention was made in this paper two weeks since, a banquet was held in Dr. Ainslie's honor, attended by the twenty-eight Disciple students at Yale, Dean Brown, Prof. McIntosh, L. H. Stine, pastor St. James Street Church, Boston, Wm. Haushalter, pastor East Orange, N. J., and Prof. Vernon Stauffer, of Hiram College, now studying in Union Seminary, New York.

A Home-Made Evangelistic Meeting.

It is not often that a report of an evangelistic meeting is printed in full in *The Christian Century* as written by the correspondent, but the following by J. H. Fillmore tells so sincerely and reservedly of an evidently substantial meeting that it cannot well be edited. He says:

"Sunday, February 9, closed the most important revival we have ever had at the Norwood, O., Christian Church. The meeting was held by our new minister, C. R. Stauffer, assisted by Miss Una Dell Berry. The meeting lasted five weeks—stormy weeks for the most part; but the attendance kept up well all the time and was overflowing during the good weather. The total number of additions were 116. There are a number of others whom we expect at our regular services of the future.

"This was a good, healthy revival. The church was strengthened by it. We are not looking for any reaction or falling away. Mr. Stauffer pleased the people with his preaching. He combined teaching with strong preaching, and won the hearts of the people by his sincerity and intelligent interpretation of the scriptures.

"Miss Berry led a large chorus of young people and sang herself into the affections of the people with her beautiful solos. She did fine work also as a personal worker, visiting the people in their homes, encouraging them to overcome their doubts and leading them to make a confession of their faith.

"About one-half of the converts were from our Sunday-school. Our school is growing healthily. The attendance on the last Sun-

day of the revival was 485; the largest we have yet had. It will continue to grow in all departments. Our Baraca class of young men is one of the most interesting features of the school. They have outgrown their present quarters in the cellar basement, and are this week putting up a temporary building on our church lot along side of the church. This annex will seat 125 men. We expect this class to grow to the filling of this new house within the coming six months. The attendance last Sunday was sixty-four. Most of these young men are now members of the church.

"We have our new church lot and the complete foundation set and paid for. Will begin at once building, expecting to have within six or seven months the lower story built and roofed ready for occupancy. This will accommodate from 800 to 1,000 Sunday-school folks with modern equipment for thorough work. With Mr. Stauffer as leader we can, and will, go ahead and build the new \$50,000 church and fill it with live, rejoicing people when it is ready for them."

Making Mid-week Service Worth While.

"The Baptists and the Disciples—Is Actual Union Possible?" was the mid-week meeting subject at Winfield, Kan., last week. The minister, R. W. Gentry invited two representatives of each body to speak on the topics "Our Attitude on Conversion" and "Our Feeling About Union." A characteristic exhortation is printed in the bulletin announcing this service. It is entitled "The Gift of Tongue," and says: "Don't hide your light under a bushel. It's unscriptural. Talk out. Wade in. Take part. Act as if you were an inventor and the church an invention which you are trying to improve. We have but scratched the surface of our splendid plant's possibilities. Lots of heat and usefulness is going to waste. Be free with advice. The pastor has a waste basket and pigeon-holes. Bad advice goes to the waste basket and good advice on file for use. Advise and then keep sweet however things go. Remember that you are only a part of a greater whole, and that the social consciousness is always wiser than the individual mind."

Membership Near to Doubling Itself.

If forty-one new members are secured before the summer vacation by East End Church, Pittsburgh, the membership will have been doubled in the three and one-half years pastorate of John Ray Ewers. It is said the congregation will work to reach that goal. Twenty-seven new members were received during the "Decision Meetings" recently held by W. F. Richardson, of Kansas City. It is difficult to get a hearing on week nights in Pittsburgh's East End, but Mr. Richardson's "masterly sermons," says Mr. Ewers, "were listened to by the largest congregations that ever gathered for such services in this church." He adds: "The meeting was quiet and deep. The fine, spiritual personality of Dr. Richardson was a benediction. His refined and enriched life speaks louder than words."

A Union and a Rural Opportunity.

Drawn by the double appeal of a union church of Baptists and Disciples and an opportunity to serve a typical rural point, O. W. Winter relinquished his successful pastorate at Creston, Ia., and removed to Villisca, Ia. The combined congregations at Villisca extended the call without the formality of a trial sermon. The two churches are now mixing together harmoniously as one congregation and are at the moment engaged with Methodists and Presbyterians in a union evangelistic meeting conducted by local pastors. Morton Mills is a village not far from Villisca, where the characteristic problems of the rural church are present. Mr. Winter will preach there on Sunday afternoons and conduct a week night

service beside spending a portions of his time in pastoral labor. This field is altogether much to his liking and without doubt under his cultivation will bear a good harvest.

Another Monument to J. H. Gilliland.

Bloomington, Ill., has three church buildings and congregations which stand as monuments to the energy and foresight of the late J. H. Gilliland, who ministered continuously in that city for twenty-five years. The house of worship at Normal, a college city adjacent and practically suburban to Bloomington, was dedicated Sunday, Feb. 9, by E. A. Gilliland, the pastor, assisted by Geo. L. Snively, who led in raising funds. This house was begun while J. H. Gilliland was pastor at Normal and at his death his talented brother was called to succeed him. The task has been carried through to great success. It seems that three-fourths of the money with which to pay for the house was not secured until dedication day when over \$30,000 was pledged to go with \$12,000 that had been provided at the beginning of the enterprise. This total will cover the entire cost. It was a joyous day, in which all Bloomington Disciple churches joined.

The afternoon service was especially arranged as a memorial to J. H. Gilliland, who had inspired the church by his energy and faith to undertake the great enterprise.

Deacons Give Pastor Silk Hat.

Something of a departure from conventional gift-giving was the act of the board of deacons of Union Ave Church, St. Louis, in presenting the pastor, B. A. Abbott, with a new silk hat. Most of the prominent clergymen of St. Louis appear in public in the lofty tile, but Mr. Abbott, a southerner and a thorough democrat has never donned the somewhat showy and often uneasy covering. It is said that he has become convinced of his duty and will wear the hat.

Progress a Duty, Says New Pastor.

In beginning his new pastorate at Second Church, Cedar Rapids, Ia., T. P. Paris sounded a true note of leadership. He spoke on the law of growth, saying in part: "The past is of value only as it serves as a stimulus for the present and an inspiration for the future. When we are content to live wholly in our yesterdays we confess that we are not able to cope with the issues of today or to face those of tomorrow. We shall keep the faith with those who have labored here in former days to the extent only as we approach the heights which they so clearly pointed out. The church answers the age-long challenge to 'go forward,' just in proportion as it advances to new victories and new possessions."

A Preacher's Heroes.

While Dr. Burris A. Jenkins was ill in a Chicago hospital two weeks since, he was observed to be reading Carlyle's "Heroes and Hero Worship," and in his first sermon upon returning to his Linwood Boulevard pulpit in Kansas City, he confessed himself a hero worshiper. "Great men," he said, "men who've the personality to stir a nation, draw out the best in us. In recent years two men stand out pre-eminent as our national heroes. Bryan, in the '90s, almost put the nation in his pocket. He had indefinable magnetic charm that won our admiration. He was mysterious enough to hold our respect.

"Theodore Roosevelt has given us an example of personal popularity almost unparalleled in history. Aggressive, admirable, winning and holding the wonder and love of a nation, he made every citizen better by his heroism. He almost broke up a national party. I don't know but that he did break one up. I didn't vote for him, so I can say that without fear of being charged with making a political address.

"To me, he is a hero. He is a man, greater than king or potentate. I would rather take off my hat to such men as Roosevelt and Edison than to the czar of all the Russias. I admire the way he charged up San Juan Hill. 'Yes,' some say, 'but he did that for political effect.' What if he did? He charged just the same. What if he became a soldier to prepare the way for the governorship of New York? He deserved a nation's admiration,

whatever motive inspired him. He is a brave man.

"I like the way he took that bullet last fall. In fact, I like most everything he does. But some people don't. A hero draws out the best in every nation. He makes us believe in ourselves and our possibilities. He gives us a new idea and a new ideal. He does us good to look at such a man. Don't try to check your admiration for a man or a thing. Give full play to your wonder."

New Record in Gifts to Colleges.

The largest single gift ever made to one of the Disciples' colleges was that of a St. Louis lady who while withholding her name has just given \$160,000 to Christian University at Canton, Mo. The gift consists of one thousand shares of the preferred stock of one of the largest manufacturing establishments in St. Louis. The stock bears eight per cent guaranteed interest, and is now worth in the open market one hundred and sixty dollars a share. The stock thus already yields an annual income to the school of \$8,000, which amount will be a great addition to the resources of this growing institution. In the last thirteen months, writes Pres. Carl Johann, Christian University has received a quarter million dollars increase in endowment.

H. D. C. MacLachlan, of Richmond, Va., practices social service as well as preaches it. He is president of the Juvenile Protective Association of Virginia, and has recently submitted to the city council of Richmond a memorial on behalf of children charged with offenses asking for the elimination of the publicity of a formal court hearing and its inevitable stigma. The memorial urges that a child be given a chance to reform under probation without being sent to jail. Evidently Virginia is behind some other states in its legislation for dealing tenderly with child offenders and Mr. MacLachlan and his society are moving toward more humane practices.

The Christian people of Springfield, Ill., were much incensed at the fact that at the great banquet in celebration of Lincoln's birthday liquor was served. The ministers' association passed resolutions in condemnation. One pastor preached on "The Honored Lincoln Dishonored," while F. W. Burnham of First Christian Church made the matter the theme of his pulpit prayer on Sunday. It would seem that with its race riots and its liquor banquets the great Emancipator's home city is trying to be as much unlike Lincoln as it can.

Let the churches bear in mind the annual offering for foreign missions the first Sunday in March. The churches are taking a lively interest in the offering. The apportionments have been most cordially received. Many churches are determined to give more than a year ago. A number of new living-links have already been enrolled and the prospects are bright for a number more during March. There are many signs of promise.

Pres. Z. M. Williams of Central College delivered the education day address at Lexington, Mo., church, S. Boyd White, pastor. The New Era Mens Club was addressed by Judge John A. Rich and H. W. Hunter, Christian pastor at Higginsville. They considered the subject "Is the Church Making Good." Some very fine and significant things were said both by Judge Rich and Mr. Hunter. The church reports one confession of faith recently.

Pres. R. D. McCoy, of our Bible College, Tokyo, Japan, recently visited his Living-link Church, Independence, Mo., to the great delight of the pastor, H. K. Pendleton, and the whole church. President McCoy was delighted with the spirit of the church and the royal reception tendered him.

Resolutions on the death of T. P. Haley, of Kansas City, were passed by the Board of Church Extension of which Dr. Haley had been a member from the time of its organization.

S. L. Arnold has been superintendent of the Christian Sunday-school at Ashland, Ohio, for the past forty years. He has helped to lead that school and church into a larger missionary interest. Children's Day is always a great day in that school.

In the evangelistic meeting being held in Hutchinson, Kansas, Evangelist W. T. Brooks invited all the lodge men of the city to attend in their respective regalias on Sunday afternoon, each order marching from its room in a body to the church where seats were reserved for them.

C. G. Chapman, pastor First church, Joplin, Mo., has accepted an offer made to the preachers of Joplin by the chief of police to furnish a star and commission to any pastor.

Earle Willsey, pastor Vermont Avenue Church, Washington, D. C., will conduct a party on a tour of Europe this summer, and later will go on to the Holy Land.

First Church, Ft. Worth, Tex., is laying plans for a new house of worship to cost \$100,000. L. D. Anderson is the pastor.

R. A. Doan's "greatest Bible Class in the world" at Nelsonville, O., had an attendance of 1,045 men on Feb. 9.

CHICAGO

The attendance at ministers' meeting Monday, Feb. 10, was exceptionally large due to the announced presence of J. H. O. Smith, of Oklahoma City, formerly a prominent Chicago pastor and much beloved by his colleagues. Mr. Smith was in the city participating in the re-opening of the People's Institute for church purposes, a building in which he had maintained preaching services for the five years of his leadership of Union Christian Church. A number of laymen from various congregations were present. Mr. Smith spoke reminiscently of his Chicago pastorate, and declared that this city was ripe for the simple Christianity of the New Testament. The occasion was rendered yet more interesting by the presence of Dr. E. L. Powell, of Louisville, who was on his way to Valparaiso, Ind., where he is now engaged in a two weeks' meeting with Pastor Claude E. Hill. Dr. Powell also addressed the ministers, commenting especially on the type of unity which obtains here and declaring that Chicago churches have "solved the problem of practical liberty in the unity of faith, a problem which in most other places is still being discussed."

Memorial Church, Baptists and Disciples, E. L. Dakin, pastor, held its annual meeting last week and reported for the first time in its history all bills paid and a small surplus in the treasury. Mr. Dakin was called for another year. The official board of this church has voted to ask Dr. E. L. Powell, of Louisville, Ky., to preach two weeks in an evangelistic campaign. He has not signified his acceptance.

Mrs. M. E. Harlan, of Indianapolis, C. W. R. M. national secretary, was given a luncheon at Marshall Field's on Monday, Feb. 10, by ladies from the various auxiliaries of Chicago. Over fifty ladies were present. Mrs. Harlan spoke at Monroe Street and Douglas Park Churches on the preceding Sunday.

Valparaiso, Ind., church is in the midst of a meeting of great uplift conducted by Dr. E. L. Powell, of Louisville. A group of Chicago ministers went to Valparaiso last Monday and returned after the evening service.

Metropolitan Church invited neighboring pastors of all denominations and all Chicago Disciples pastors to a great Fellowship Meeting last Sunday afternoon. It was made an occasion of much rejoicing.

CALLS.

James Baker, Kenny, Ill., to Wapella. Accepts.

Geo. McGee, Arlington, Ia., to Lewistown, Ill. Accepts.

J. E. Pritchett, Mt. Vernon, Ill., to Seventeenth St., Nashville, Tenn. Accepts.

W/ P. Clark, Eldora, Ia., to Liscomb, Ia. Accepts.

J. H. Wood, Shelby, Mo., to Clarence, Mo. Accepts.

Wm. E. Adams, First, Danville, Ill., to Seattle, Wash. Acceptance probable.

J. A. Hall, Paris, Ark., to Altus, Ark. Accepts.

W. K. Clements, to Hattiesburg, Miss. Accepts.

C. C. Davis, Chariton, Ia., to Corydon, Ia. Accepts.

Walter Gibbs, Columbia, Mo., to Salisbury, Mo.

EVANGELISTIC MEETINGS.

Coshocton, O., C. M. Burkhart, pastor; Evangelist Ogden of Nebraska; 118; closed. Watska, Ill., N. H. Robertson, pastor; T. A. Fleming, Cleveland, O., evangelist; 69; closed.

Washington, D. C., Ninth St., G. A. Miller, the pastor, preaching; 50; closed.

Warren, O., Second, Frank W. Brown, the pastor, preaching; C. E. McVay, singer; 104; closed.

Norwood, O., C. R. Stauffer, the pastor, preaching; Una Dell Berry, singer; 116; closed.

Pine Bluff, Ark., C. C. Cline, pastor; Allen Wilson, evangelist; beginning.

Auburn, Ill., J. E. Stout, evangelist; 38; closed.

Shoals, Ind.; J. W. Marshall, evangelist; 66; continuing.

Palestine, Tex.; W. J. Minges, evangelist; 415; closed.

Chicago, Ill., Metropolitan, J. D. Hull and C. R. Scoville, pastors; C. R. Scoville, preaching; 108; continuing.

Akron, O., Lloyd Miller, the pastor, preaching; William Leigh, singer; 63; continuing.

Cleveland, O., Crawford Road, Charles Darrie, pastor; C. J. Tanner of Detroit, evangelist; 31 in two weeks; closed.

RESIGNATIONS.

Maurice F. Murphy, Mitchell Park, St. Joseph, Mo.

Hamlet on Church Finance

(With apologies to Shakespeare.)

"To pledge or not to pledge:

That is the question.

Whether it is nobler in a man

To take the gospel free and let another foot

the bill,

Or to sign a pledge and help to pay the

church expenses.

To give, to pay—aye, there's the rub—to pay,

When on the free-pew plan a man may have

a sitting free,

And take the gospel, too,

As though he paid.

And none the wiser be,

Save the church's committee, who,—

Most honorable men—can keep it a secret.

To err is human; human, too, to buy at

cheaper rate.

I'll take the gospel so,

For others do the same—a common rule,

I'm wiser; I'll wait, not work;

I'll pray, not, pay; and let the others foot

the bills,

And so with me the gospel is free you see."

If We Go Forward

If we go forward in the March offering for foreign missions on March 2, then—

1. *We will encourage our brethren in the forefront of the battle on the mission fields to be of good cheer. They need every heartening word we can give them and more.*

2. *We will nerve ourselves to do all the work we have in hand here in America. An advance step in Asia and Africa means a forward step in America. The proofs of this are overwhelming.*

3. *We will demonstrate to the world and to our own hearts anew that we do believe the gospel which we preach is the power of God unto salvation to the last lost man of earth.*

4. We will deepen and widen the streams of blessings which we have started in all the arid regions of the non-Christian world. These gracious streams have blessed hundreds of thousands who thirst for the waters of life.

5. We will hasten the day when every heathen temple shall be deserted and all idols shall be destroyed, when our risen Lord shall reign supreme in every land. Let us pray that the day may not be far hence.

6. We will gladden the hearts of all our brethren of all tongues and all colors and in all climes. These infant churches and new-born babes in Christ long for fellowship and the leadership we can give them. They are the foundation of a new civilization and the evidence of a new life. Their existence and growth registers expansion of the Kingdom of God in the earth. They are tasting for the first time of the waters of salvation.

Our opportunities are overwhelming. Shall we not measure up to them? If we do, God will shower upon us blessings of which we have never dreamed. Let every Christian man prepare for a forward step March 2.

F. M. RAINS, Sec.

Church Extension News

From Oct. 1, 1912 to Feb. 1, 1913, the following churches have Lansingburgh, N. Y.; Lampassas, Texas; Helena, Ark.; Greenwood, Township Wexford Co., Mich.; Rifle, Colo.; Bluefield, W. Va.; Valley Junction, Ia.; Carl Junction, Mo.; Teague, Texas; Hood River, Ore.; Luther, Mich.; Sault Ste. Marie, Mich.; Quinlan, Okla.; Ocean Park, Calif.; Walter, Okla.; Fargo, Okla.; Pawnee, Okla.; Chilli-cothe, O.; Randall St. Church, Baltimore, Md.; East Aurora, N. Y.; Whitesboro, Texas; Azaa, Ia.; Nickerson, Kan., and Boardway Church, Pueblo, Colo. These twenty-four churches by having paid off their loans promptly have greatly advanced the cause of missions, since the returned loans from these churches will soon make possible twenty-four new church buildings in that number of new mission fields. Let this be an incentive and example to other churches now using Church Extension money to promptly return their loans.

At the meeting of our Board on Feb. 4, the following churches were granted loans: Roanoke, Va., 9th Ave. Ch. (colored), \$600; Sentinel, Okla., 1st Ch., \$300; Washington, D. C., 3rd Ch., \$4,000; Moore, Okla., 1st Ch., \$400; Edgewater, N. J., \$600; Brooklyn, N. Y., Ridgewood Heights Ch., \$3,000; Silsbee, Tex., \$700; Greentown, Ind., \$2,000; Sturgis, Ky., \$5,000, and Austin Park Church, El Paso, Texas, \$2,000.

The following loans were closed: aggregating \$47,850 to sixteen churches to aid them in paying their last debts on completed buildings:

Middletown, Ky., \$600; Hartford, Ks., \$1,500; Covington, Va., \$1,000; Huntington, W. Va., 6th Ave., \$5,000; Madras, Ore., \$500; Auburn, Neb., \$5,000; Beloit, Wis., \$750; Fowler, Colo., \$2,500; Wichita, Ks., (West Wichita Ch.), \$2,000; Rosalia, Wash., \$1,500; Pittsburg, Pa., Sheraden Ch., \$4,000; Portland, Ore., Central Ch., \$15,000; Edmond, Okla., \$500; Cohasset, Minn., \$500; Murfreesboro, Tenn., \$5,000; Lebanon, Ore., \$2,500.

This was the largest month for the closing of loans in our history.

At a meeting on Feb. 4, a new Name Fund was established by the Christian Board of Publication of St. Louis. This fund will be known hereafter as "The Christian Board of Publication" Fund. Whatever money is sent from the publishing house will go to the building up of this Name Fund and the Board will show from year to year the number of churches that this fund has built, as it does in the case of every other Name Fund.

Recently an annuity of \$250 was received from a friend in Indiana, and a bequest of \$2,500 from the estate of Albert Buchanan, of Auburn, Ind.

G. W. MUCKLEY, Sec.

Foreign Mission News

Some years ago L. B. Haskins, minister of the church at Palestine, Tex., took the confession and baptized Mrs. J. E. Moody, recently appointed missionary to the Foreign Society. Now the church in Palestine will support her in India as their living-link is another new Living-link.

A friend in Missouri sends \$500 to the Foreign Society on the Annuity Plan. A number of Annuity gifts have recently been received and we will welcome others.

Mrs. C. E. Robinson, Sendai, Japan, reports that there have been four baptisms in the Sendai District since the last report. C. E. Robinson goes to Fukushima every Sunday morning to teach an English Bible class. This class is made up of normal school students. It is many miles away.

All the Christian workers of Sendai, Japan, are holding an "early dawn" prayer-meeting every morning. They meet at 5:30. They hope to keep this up for a month. They feel that their work has not been prospering as it should and they are calling upon God for a revival in their hearts and a new consecration in their lives.

Frank Garrett, Nankin, China, reports 22 students and 5 others baptized recently, and some 10 more who are asking for baptism. The missionary's heart is encouraged and we all certainly rejoice with him.

Miss Kate V. Johnson, Tokyo, Japan, says that she was a victim of influenza during the Christmas season, but that the Christians had the best Christmas in the history of the school. The native Christians paid all the expenses. Besides this, the native Christians helped a number of the sick. The beloved pastor, Mr. Woskida, has been ill for some months, but is now recovering.

E. R. Moon and wife of Oregon are on their way back to the Congo. They have had a restful furlough, although Brother Moon has been kept busy making addresses. They leave their little child with relatives. This is a trying test. They sail from New York, February 20 on the S. S. Baltic, White Star Line. They are much needed in Africa.

We are enabled to report more than 200 additions on the foreign field each month by our missionaries. This is no mean result, but it is only a tithe of all that is being done in 99 schools, 24 hospitals, 273 Sunday-schools, 155 churches, 5 Bible Colleges, besides four printing presses and an evangelistic and teaching force numbering more than one thousand. We have great reason for rejoicing over the far-reaching work that is being done.

S. M. Bernard, San Dimas, Cal., says, "Our oranges and lemons are frozen, but our zeal in missions is not." This is a fine saying, and it is a true one. Southern California never showed more zeal and interest in Foreign Missions than she is revealing today.

The students of Eureka College have become a Living-link in the Foreign Society. They have signed in pledges \$787 for the first year. These pledges are to run over a five-year period. We doubt if any student body among us has ever undertaken a more heroic thing than this. The pledges are in addition to the gifts of the Eureka Church to the Foreign Society. This great advance movement was inspired through a recent visit of A. E. Cory, Dr. Dye, D. O. Cunningham and J. C. Ogden of the Million Dollar team.

At the last meeting of the Executive Committee, A. G. Saunders was appointed a missionary to the Foreign Society. He is a graduate of Bethany College.

Miss Mary Rioch, of Tokyo, will return to America this year on her regular furlough.

M. B. Madden, Osaka, Japan, reports as follows: "Seven baptisms in Osaka District, four young men and three women. One-tenth of the money raised at Christmas was given to a Christian Orphanage. Also in December the church here raised the largest amount on preacher's salary of any month since I have been here. A young banker and a medical student have volunteered to teach in the Sunday-school."

F. M. RAINS, Sec.

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Three Occidental Visitors in India

India has had a large number of visitors this winter. Perhaps the first to be mentioned, from the standpoints of both time and general interest, is that of John R. Mott. Doctor Mott is the chairman of the continuation committee appointed at the Edinburgh conference. The committee has been planning many things for the good of missions, among them the methods of how missions may so co-operate as largely to increase their efficiency. Last year Doctor Hodgkin came out from England in the interest of Union Language schools. Partly through his visit a language school for missionaries has been established in Lucknow. Three of our own missionaries are in attendance, studying Hindi. The principal wrote me a few days ago that they are all doing very good work.

Dr. Mott's Conferences.

But to return to Doctor Mott's visit, a carefully planned series of conferences was held in the chief mission areas of India. There were eight such conferences. In each of them a carefully prepared agenda was discussed, bearing on such matters as co-operation and unity, Christian education, evangelism, Christian literature, the Indian church and others. One of the eight conferences was held in Jubbulpore, which is the chief mission center in Mid India. About fifty missionaries and leading Indian Christians were present. The Disciples of Christ were well-represented, and their influence was quite important in the conference. Plans and methods of more effective co-operation were discussed in the most brotherly fashion. At the close of this conference five delegates, representing five of the chief missions in the area, were appointed to the National Conference in Calcutta.

At the National Conference about sixty leading missionaries and Indian Christians, representing as far as possible all the mission interests in India were present. Large matters were discussed. It was decided to form federal mission councils in each of the eight chief mission areas in India. These councils will have on them representatives of each mission at work in the area. Then there is to be a national council, representing these eight areas, and composed of twenty members. In this way it is believed that joint action can be taken by the missions on many matters affecting their common interests. One matter in which the writer feels much interest is the formation of a special committee to promote the development of Christian literature. A committee of eight or ten, including the writer, has been appointed to make a survey of the literature needed and available, and to make plans for the provision of what is still lacking.

Along with Doctor Mott there were several young men connected with the Y. M. C. A., who held special meetings in the different towns through which they passed. Doctor Mott and several of these people held the most interesting meeting in Jubbulpore. From five to seven hundred educated Indians and students attended the meeting. Much interest was manifested.

Dr. Willett at Jubbulpore.

Another visitor in whom the Disciples of Christ, both in India and America, have a most special interest is Dr. H. L. Willett. Doctor Willett and a party from Chicago University have been visiting many missions as all readers of this paper are well aware. Doctor and Mrs. Willett and two members of the party, visited Jubbulpore on January 11 and 12. Doctor Willett gave two addresses in English while here—one of them to educated Indians in the C. M. S. High

School—and preached a morning sermon on Sunday, January 12. This, of course, had to be interpreted. Miss Parker, one of the members of the party gave a very interesting address on 'Religious Education' to the students of the Bible College. Dr. and Mrs. Willett left us to visit Bilaspore and Damoh. The other members of the party remained with us two days longer. The visit of Doctor Willett was a very great pleasure to us and not only to the missionaries of our own mission but to many others in Jubbulpore as well. Doctor Willett gave a most direct address and made the most urgent appeal, coupled with the strongest gospel sermon which I have ever heard delivered before an educated Indian audience and it was well received. We hope that it may bear much fruit. On Sunday morning when he preached in our church the Methodists adjourned their meeting and brought up their congregation to hear the message of the day. This was a very strong address based on Luther's "Little Bible" John 3-16. We regretted to see them go but we were glad that they might have the opportunity of seeing even a little of our work in some of the other stations. Friends in Bilaspore and Damoh tell us that the genial personalities of Doctor and Mrs. Willett made their visit most welcome while the message which Doctor Willett gave was one which was a benefit to all who heard.

Dr. Horton's Tour.

About the time Doctor Mott was in India Dr. R. H. Horton, one of the best known ministers of Great Britain, was also here and went about throughout the chief cities of India visiting many stations and also holding meetings with educated Indians. Doctor Horton did not visit Jubbulpore but spent most of his time in university centers. His meetings too were fruitful.

GEORGE WILLIAM BROWN.

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